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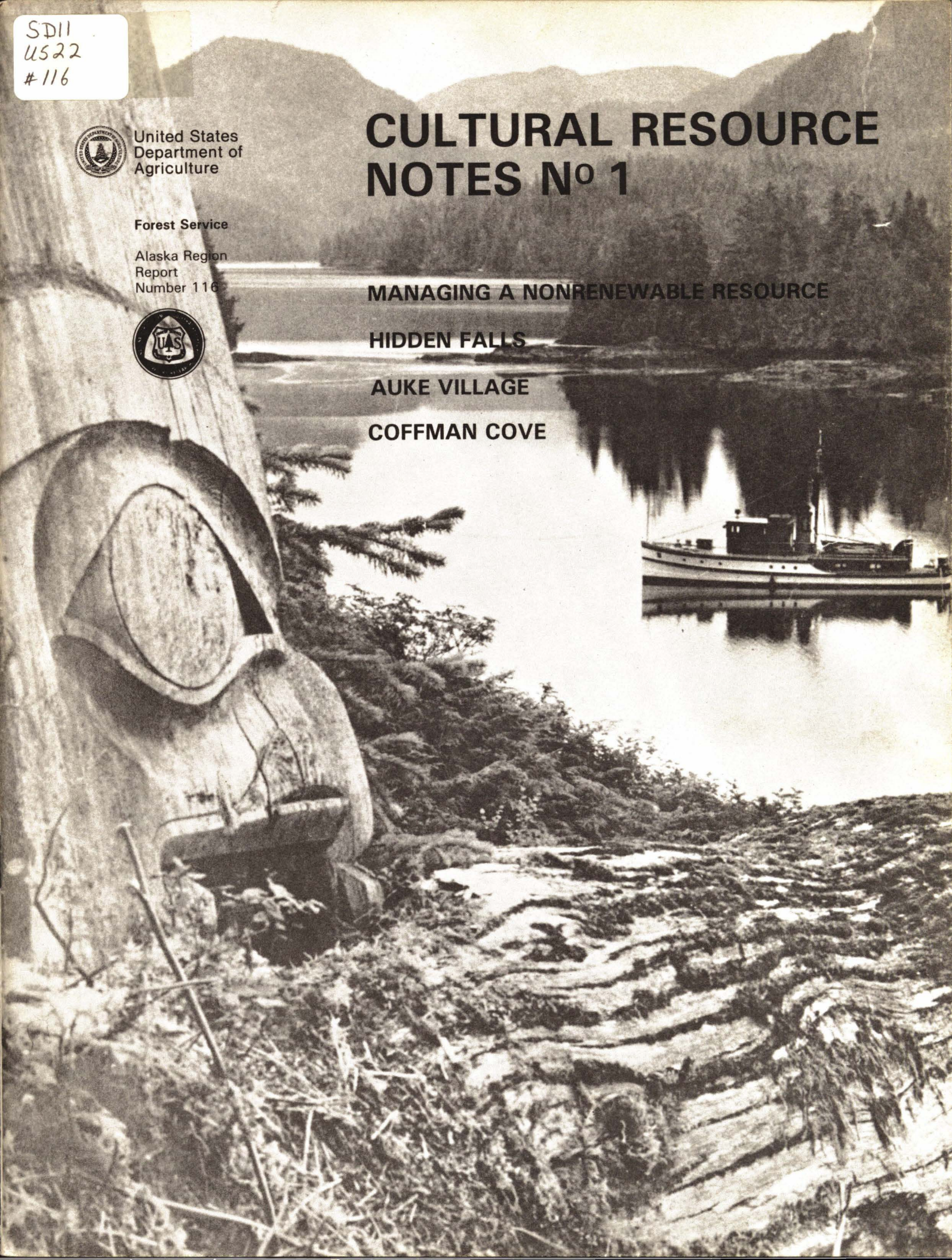
CULTURAL RESOURCE NOTES No 1

MANAGING A NONRENEWABLE RESOURCE

HIDDEN FALLS

AUKE VILLAGE

COFFMAN COVE



CULTURAL RESOURCE NOTES No. 1

Managing a Nonrenewable Resource
The Hidden Falls Site
Auke Village
Archeology at Coffman Cove

Edited by
Gerald H. Clark

Issued in Conjunction with the Annual Meeting of the
Alaska Historical Society
at Juneau, Alaska
and the
Centennial of Juneau

USDA Forest Service
Alaska Region
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Preface

This volume of Cultural Resource Notes is the first of what we envision as a continuing series reporting the results of archeological, ethnological, and historical investigations and studies on or pertaining to National Forest System Lands in the Alaska Region.

The series will appear at irregular intervals. The subject matter and intended audience will vary widely, including technical treatises and popularized accounts of people, places, and programs.

Cultural Resource Notes No. 1 is issued in conjunction with the 1980 annual meeting of the Alaska Historical Society in Juneau and the Centennial of Juneau, Alaska, the State Capital.

MANAGING A NONRENEWABLE RESOURCE: FOREST SERVICE ACCOMPLISHMENTS AND GOALS IN CULTURAL RESOURCE MANAGEMENT

Cultural Resources are any evidence of man's activities, present or past: "archeological" sites of the near or remote past, including villages, temporary hunting camps or fishing stations; "historic" sites such as ghost towns, Native villages, canneries, mines, fur farms, Second World War installations and CCC trails and cabins; items such as explorers' journals, early photographs and maps; and finally, less tangible resources such as the memories of the oldtimer or the customs and practices of the various ethnic groups lending variety to current American life.

All Federal agencies work with the same set of cultural resource laws, an Executive Order, and their several implementing regulations. These include the Antiquities Act of 1906 (P.L. 59-209), the Historic Sites Act of 1935 (P.L. 74-292), the Reservoir Salvage Act of 1960 (P.L. 86-523), the National Historic Preservation Act of 1966 (P.L. 89-665, as amended by P.L. 91-243, P.L. 93-54, P.L. 94-422, and P.L. 94-458), Executive Order 11593 of 1971, "Protection and Enhancement of the Cultural Environment," the Historical and Archeological Data Preservation Act of 1974 (P.L. 93-291), and the Archaeological Resources Protection Act of 1979 (P.L. 96-95). In the aggregate these laws and their subsequent regulations require and provide guidance for the Forest Service to fulfill three broad obligations:

1. Manage the cultural resource on National Forest System lands;

2. Consider the effect that every Forest Service licensed, permitted or initiated undertaking will have on cultural resources; and

3. Provide leadership in the protection of non-Federally owned cultural resources.

Each of these broad areas is subdividable. Management of the cultural resource includes six steps: INVENTORY the resource to identify, describe, and locate it; EVALUATE the resource to specify the cultural values present and to relate them to established criteria for evaluation or criteria of significance; SET MANAGEMENT DIRECTION: broad objectives for management; MANAGE the resource through conservation, caretaking, or utilization (such as for scientific study) and publish the results for the public and the profession; MONITOR the resource to detect changes in its condition; and finally EVALUATE THE PROGRAM to ensure it is effective, meeting its objectives, and to modify it as needed.

The responsibility to consider the effects that Forest Service activities will have on cultural resources also comprises several steps, primarily in the form of consultations with other Federal, and State agencies. This is the protective sphere of Forest Service cultural resource activity, for it is here, in consultation with the State Historic

Preservation Officer and the Advisory Council on Historic Preservation, that the effects of an activity on cultural resources are identified and measures are formulated to avoid or mitigate those effects if they are judged adverse.

In contrast to the greater or lesser procedural nature of the above two spheres of activity, the third, provide leadership in the protection of non-Federally owned cultural resources, requires a significantly greater amount of imagination and may include a broad spectrum of diverse activities. Examples might include development of Cooperative Agreements with state and local historical societies, giving advice to private owners of cultural resources, advising local agencies which have no inhouse cultural resource expertise, participating in or doing interpretive exhibits and programs, publishing interpretive documents, etc.

The cultural resource program of the Forest Service's Alaska Region is a relatively young one. We hired our first archeologist early in 1974, in the Regional Office in Juneau. Of the nine Regions of the Forest Service nationwide, we were about number eight in hiring an archeologist. The rapid growth of the program is demonstrated by the fact that five full time archeologists were added during the late 1977 - early 1978 period: one each in Anchorage, Sitka, Petersburg, and Ketchikan, plus a trainee in Juneau. The Juneau office trainee has subsequently joined the Admiralty Island National Monument staff; the Anchorage office has added a record archeologist to their staff, and Ketchikan anticipates a second archeologist early in 1981. In spite of this impressive buildup of capability, the job is outdistancing us: we cannot do justice to the full range of the resource. True, we are involved, to an extent, in nearly all aspects of the total management job. For example, Anchorage and Ketchikan have, or soon shall have, small visitor information displays, and have or are working on agreements with local museums for accession and curation of artifacts recovered from National Forest lands; the Regional Office and all field offices have been cooperating with private individuals, Native groups, State, and other Federal agencies in cultural resource identification or protection measures; Petersburg and Juneau have been pursuing literature research in selected aspects of the early fishing industry and historic special use permits; the Chugach National Forest is nearly finished in producing a limited cultural resource overview (a compendium of data on the history and prehistory of that area), and further has been involved in researching historic mining cabins and World War II aircraft; finally Ketchikan, through the Regional Office, and Sitka have conducted archeological excavations which have made significant contributions to the prehistory of southeast Alaska. But this is largely only scratching the surface of what could be; further, some of these activities are responses to crisis situations and are not based on long-range management plans. The Forest Service is a multiple resource management agency. Many of its component management activities have the potential to impact cultural resources: trail building, recreation cabin construction, fish passes, and moose habitat modification by fire are but a few. But no other management activities

create impacts of the scale entailed by timber harvest and its associated facilities: cutting units, roads, log camps, log transfer sites. Annually thousands of acres are involved. It is no surprise then that our archeologists are involved very heavily with the actual or potential impacts created by this aspect of resource management. This involvement leaves little time for other cultural resource management activities.

Now, what of the future? We obviously cannot remain in a status quo position and comply with cultural resource law. Hence, certain changes in the program are fairly easily predictable. Given the increasing scope and complexity of recently revised Advisory Council regulations, new legislation dealing with National Forest management, and new Forest Service regulations currently in draft review, within 1 - 1/2 - 2 years at the most, we shall have at least two fulltime archeologists on each Area/Forest. We quite likely will find it necessary to contract to accomplish significant portions of the cultural resource overview, field inventory, and National Register evaluations, especially if we are to meet the 1995 deadline set by our Washington Office for accomplishing these tasks. We hope that the results of such projects as Hidden Falls and Coffman Cove will attract university or museum based academic researchers to conduct further excavations, for although Hidden Falls has yielded significant information on southeast Alaska's prehistory, large undertakings of this nature are not properly our job, which is a balanced program of cultural resource management. Further, we would be gratified if more historians would "discover" the wealth of historical data on southeast Alaska.

In conclusion I would like to emphasize two interrelated points. Multiple resource management means trade-offs. I would be delighted if we could always avoid impacting cultural resources. However, I must be a realist and "candidely" admit that this isn't the best of all possible worlds insofar as the cultural resource is concerned. We can't always have Archaic and eat it too. For this we sometimes catch flack, for trade-off is dirty word, a red flag for certain interest groups. We archeologists in the Alaska Region are combating this impression by striving, through sound, professional work and judgement, to be leaders in reasoned, effective, enlightened Cultural Resource Management, for through our work and efforts runs one critical thread. Unlike trees, which grow back, or fish runs, which may be restocked, or air and water which, once polluted, can be cleaned up, a cultural resource, once damaged or destroyed, is gone forever.

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This paper was adapted from a presentation made, under the same title, at the 30th Alaska Science Conference (Resource Management and Policy Session), September 19-21, 1979, Fairbanks, Alaska.

THE HIDDEN FALLS SITE, BARANOF ISLAND

Some 10,000 years ago prehistoric people made their home on the shore of Kasnyku Bay on Baranof Island about 90 miles southwest of Juneau, Alaska. Who they were, where they came from, how they lived and why they chose Kasnyku Bay are among the many complex questions Forest Service archeologists are today trying to resolve.

This very important archeological site, known as Hidden Falls, was first discovered by Forest Service archeologists in February 1978 after a bulldozer cut a road through it, exposing a portion of a cultural shell deposit (midden) during construction of a state fish hatchery. This was the beginning of a history making effort to preserve the cultural record at Hidden Falls. The Chatham Area, Tongass National Forest, would become the first area in the Alaska Region of the Forest Service to conduct an "in service" archeological excavation of an early-man site. A team of ten archeologists were quickly recruited from around the country to excavate the site beginning in late April 1978. This work would continue throughout the summer and early fall of both 1978 and 1979. Various experts from many different fields within the Forest Service and from several universities throughout the country would contribute to the analysis of the site.

During the summer of 1978 the excavation progressed along with the construction activities for the fish hatchery. Three different groups of people were at Hidden Falls that summer: the construction crew, Alaska Department of Fish and Game personnel, and the Forest Service team of archeologists. Each group had their own interest in the site but cooperation among them resulted in the successful completion of both the fish hatchery in the spring of 1979 and the archeological excavation in the early fall of 1979.

During the winter months of 1978 and 1979 and throughout 1980 the real modern-day detective work of sifting through the myriad information obtained from the excavation progressed. The results to date have begun to answer many questions about the peoples who lived at Hidden Falls, but many more questions arise.

Geological interpretations and C-14 dates from spruce wood fragments obtained from glacial deposits indicate that people were living at Hidden Falls almost 10,000 years ago. This oldest culture-bearing deposit has produced a stone tool industry including what archeologists call microblades, microblade cores, flake cores, scrapers, and utilized flakes. This cultural component exhibits a tool tradition assumed to be associated with a marine-oriented society. This means that the people at Hidden Falls likely were depending heavily on the ocean for their subsistence and transportation 10,000 years ago.

Then sometime around that 10,000 year date, a small readvancing glacier flowed down out of the mountains and over the Hidden Falls site, making it inhospitable to man.

When that glacier finally retreated another group of people occupied Hidden Falls, making their home at the exact location of the previous occupation without knowing that the stone tool remains of those earlier

people lay beneath their feet. This later occupation existed approximately 3,700-4,000 years ago and had an artifact assemblage consisting of a well developed ground stone industry, containing ground slate knives and points, ground stone adzes, mauls, drills, labrets, bone points, harpoons, and awls; chipped stone artifacts are also present. In addition there were numerous concentrations of burned rocks and charcoal intermixed with a variety of faunal remains and the artifacts.

For reasons unknown those people left and this time the forest came in and covered the site for a period of time.

People again returned to Hidden Falls and again made their home in the same place. This occupation existed from approximately 1600-3500 years ago. It is thought that there were several different minor occupations during this time span. These people had a tool tradition similar to the preceding occupation except for the addition of ground jade tools such as chisels, drills and adzes.

Because there are no known local deposits of jade, the people at Hidden Falls probably were trading with other peoples, perhaps in British Columbia, since that is the nearest known source of jade. In addition, they had ornaments such as drilled pendants of stone, mammal teeth and incised and grooved objects.

Again there were large concentrations of burned rocks and charcoal but this occupation also deposited a large shell midden, and there is some evidence to suggest the remains of a dwelling or other structure as evidenced by the existence of post holes.

Finally, a historic sawmill was built near the site, beginning operation in 1927; it was abandoned in 1952.

Perhaps these prehistoric inhabitants carried with them stories of their ancestors' travels from Asia or through Alaska. Perhaps they brought only the memories locked in the styles of stone and bone tools they fashioned to better enable them to exploit this environment. This technology, their tools, has enabled the Forest Service archeolists to compare their material culture with similar cultures and technologies within interior and southeastern Alaska, Canada, Siberia, China, Mongolia, and Japan.

Today while these fragments of prehistory are being studied, and as their stories are being pieced together, another cultural level has taken shape at Hidden Falls, representing the fifth occupation to occur there; the new fish hatchery. This brings up the most intriguing question left unanswered. Why do people keep returning to Hidden Falls?

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AUKE VILLAGE

Ahnch-gal-tsoo is the Tlingit name for Auke Village, which has been administered by the USDA Forest Service as a recreation area since 1952. It is one of the most heavily-used camping and picnic areas in the Juneau District, by both out-of-town visitors and local residents. The long cobble/gravel ("sandy") beach, the impressive view of Coghlan, Indian, and Portland Islands set against the background of Admiralty Island and the Chilkat Range on the mainland, and the fine salmon fishing off Point Louisa have attracted people for many years.

The people who were to name themselves the Auk originally came from the Stikine River area, according to one legend. The story of their migration includes settlement at other places enroute to Auke Village. The Auk traveled up Stephens Passage, along Douglas Island, to Young Bay. A village was established at Young Bay because of its good seal hunting, but the core group continued their assessment of village locations and returned to the mainland. They first landed at Fairhaven (Auke Nu Cove), which is just east of Auke Village on the other side of Auke Cape. They built houses, huts, and smokehouses here and explored the area. Their discovery of Auke Lake inspired their name (Auk-kwan), Auk meaning "lake" in Tlingit. The lake supported a good run of sockeye and the surrounding area abounded in herring and other fish, game, berries, and shellfish. Later, the people moved to what is now Auke Village Recreation Area where they established a winter village. From this base, clans chose their respective hunting and fishing areas in Berners Bay, Eagle River, Hoffman and Tee Harbors, Barlow Cove, Douglas Island, Seymour Canal, and along Gastineau Channel: Salmon Creek, Flounders Creek (now Gold Creek, within the City of Juneau), and Sheep Creek. At Auk Nu, there was reported to be a fort site at which the Chief and his family lived during the summer. During the sockeye runs they fished in Auke Creek and during the winter they moved back to the main village.

It is unclear how many people lived at Auke Village and over what period of time. Krause notes that the 1880 census enumerates population figures for three villages of the Auks: one in Stephens Passage with 200 people; one on the north shore of Admiralty with 300 epople; and another on Douglas Island with 50 people. Totaled, the population of the Auk "tribe" was 640, and it must be assumed that 90 additional people were scattered in the general Juneau/north Admiralty area. The village on Stephens Passage was most likely Auke Village, that on north Admiralty was probably Young Bay, and it remains unclear where the village on Douglas Island was situated--perhaps at Fish Creek.

One informant has indicated that the Auks have been in the Auke Bay area for some 400 years, since the first house built at Fairhaven, Yax-te-hit or the "Big Dipper" House, was rebuilt four times. The earliest historical reference to the Auks was by members of Vancouver's crew who

observed campfire smoke coming from the village in 1794. Olson reports that in 1885 there were 13 houses at Auke Village. A photograph taken in 1880 shows four houses located on what are now mound-like features vegetated with Indian celery and fireweed. To the east of these there were reported to be smokehouses; to the west, where the picnic shelters now stand, were some burials. Pt. Louisa itself is where an "icht" or shaman was buried. The beach is clear of large rocks; supposedly slaves were employed to clear the area to provide for easy landing of canoes. It was one of the Auks who guided Joe Juneau and Richard Harris to gold-bearing quartz in the Flounders Creek drainage in the fall of 1880 (the creek was named Gold Creek by Harris and Juneau). After the whites "discovered" gold, many of the Auk people moved to what had formerly been an Auk summer camp at the mouth of Flounders Creek. By 1900, Auke Village was largely deserted; the natives had moved to Juneau, where they worked for the miners as diggers, carriers, and woodcutters for what was considered a "high" wage of $1.00 to $2.00 per day. Eventually, the village site in Auke Bay was totally abandoned and by 1926 all structural remains were gone. In later years, native people applied to the Forest Service for permits to garden at the site.

The Yax-te totem pole along the highway behind the site was carved in 1941 by Frank St. Clair, a Tlingit from Hoonah, with the help of two native assistants from the Civilian Conservation Corps. There are several versions of the story of the Yax-te design. According to an account made by Linn Forrest, the Yax-te or Big Dipper was a crest given to some warriors from Auke Village after a battle near Klawock. The symbol was adopted by one of the Auk clans and painted on their community house, war canoe, and used in their blanket design. There is no record of a totem pole bearing the Yax-te design at the village, but it does serve to commemorate the crest of one of the most important clans resident at the site. From top to bottom are Raven, the moiety to which the Yax-te belonged, the Creator and central figure in Tlingit mythology; Sak-e-ney or magpie, who flew straight as an arrow to assist Raven in the food quest; Ha-sha-Kcqw, a figure resembling an eagle with a human face; a robin, who was dispatched by Raven to gather skunk cabbage to line cooking pits; Kla-skque or blue jay whose cry warns people of storms at sea; Yey-ku-du-hits, a small black-eyed bird; and, at the base, the princess of the first people who lived at the village.

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This account was prepared from a variety of sources present in Forest Service files. Some of the information was provided by Native informants, some whose ancestors lived at the site, and others who remember stories they have heard through the years. Not all the information is referenced and we cannot claim completeness or accuracy. It is provided for your interest and in the spirit of appreciation and respect for the Native people of Auke Village.

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ARCHEOLOGY AT COFFMAN COVE, SOUTHEAST ALASKA

The archeologists of the Forest Service's Alaska Region have been busy the last several summers conducting advance investigations for ground disturbing projects such as recreation trails, fish hatcheries, and timber harvesting. This is a neccessary and major part of the Region's Cultural Resource Management program, but it is one which receives little publicity and glamour.

Two projects currently underway, however, are more typical of those undertaken by universities or museums. The better known of these is the Hidden Falls archeological project, named from the site next door to the State-operated Hidden Falls fish hatchery in Kasnyku Bay 20 miles northeast of Sitka on northeastern Baranof Island. Forest Service crews excavated in this site during the summers of 1978 and 1979. The field work has been completed and laboratory analysis and interpretation is underway (see page 5).

The second project, begun in 1976, has received comparatively less publicity, but is no less significant in terms of the new light it has shed on southeastern Alaskan prehistory. This is the Coffman Cove archeological project, from the site located at the south edge of the Valentine Logging Co. camp in Coffman Cove, some 50 miles northwest of Ketchikan on northeastern Prince of Wales Island.

Children playing on the banks of a borrow pit on the edge of the site unearthed bones and artifacts over the Columbus Day holidays in October 1976. The mother of one of the children notified the Forest Service office in Ketchikan, which in turn called Gerald Clark, Forest Service Regional Archeologist in Juneau. Dr. Clark was at the site that afternoon. He examined the discovery area, was given the bones and artifacts which had been collected by one of the children, and talked to people in the camp who were knowledgeable about the area. Clark return to the site with Bill Ryburn, from the Ketchikan office, for four days in November 1976. Ryburn, who had had archeologist paraprofessional training in the Forest Service's Pacific Southwest Region, and Clark excavated a small test pit on the bank next to the original discovery location. The results were very encouraging. They discovered that the site at that location was some three to four feet thick--much thicker than it had earlier appeared--and they recovered several bone and polished slate tools, slate fragments discarded during the early stages of tool manufacture, bones from a variety of animals and fish, and shells.

The next visit to the site by archeologists was in February 1978. Clark, accompanied by Katherine Arndt and Stanley Davis of the Petersburg and Sitka Forest Service offices respectively, examined proposed trailer pads on the site. They discovered that two of the locations were relatively undisturbed sections of the site, areas where they felt archeologists could get a complete record of its occupation and use.

Large portions of the Coffman Cove site were cleared and disturbed in the early to mid-1950's during logging operations; a borrow pit had been dug into the edge, and part of the logging camp is presently located on the site. Pressure to expand farther onto the site is strong, for the area is level and covered only with brush and low trees. For these reasons the Forest Service decided that firmer information about the site was needed for protection, National Register evaluation, and future management. A week-long Regional Cultural Resource Management workshop was held at the site in April 1978. At this time Forest Service Archeologists Madonna Moss (trainee archeologist, Juneau) Katherine Arndt, and John Mattson (Chugach National Forest, Anchorage), led by Dr. Clark, started two large test pits on the site, and dug a number of smaller shovel probes in an effort to determine the site's boundaries. Although neither of the two test pits was fully excavated to the base of the site, they yielded a small, but highly significant sample of bone, chipped stone, and polished slate artifacts, including projectile points (bone harpoon tips and slate lance heads). Additional samples of bone, shell, and charcoal were collected.

Clark returned to Coffman Cove for two weeks in August 1979. During this time he dug numerous shovel probes in the dense second-growth timber behind the cleared area of the site, in a further, generally successful effort to pin down the site perimeter; and he excavated two additional test pits behind the trailers on the site, in locations farther back from the front (beach-ward) edge of the site. The last few days were spent helping a survey crew map in the various year's tests and taking elevations for a site topographic map.

The 1979 test results were gratifying: Clark was able to determine the site's boundaries with a fair degree of accuracy. This will make the Ketchikan office's job easier in evaluating any proposals for expansion of the Coffman Cove camp, or for disturbing activities within the camp. The archeological results were also exciting, and surprising. Dr. Clark discovered that the stratigraphy of the site changes significantly from the seaward to the landward edges of the site. Further, all soil units encountered in 1979 contained obsidian (volcanic glass), a rock type not encountered before at Coffman Cove. In contrast, the 1979 test pits did not yield any bone; shell deposits, which were common and thick toward the seaward edge tested in 1976 and 1978, were absent in the 1979 test pits.

The collections and samples extracted from the testing at Coffman have not yet been fully analyzed; a final report is anticipated for 1981. Samples of the obsidian have been submitted to a laboratory for trace element analysis, in an effort to discover the source area(s). Knowing this, the archeologist can learn something of prehistoric trade routes. Stratigraphic data from the tests will provide clues about the site's composition and depositional history, and analysis of bone and shell samples will provide some insights about the food preferences of the site's inhabitants, as well as some data about the prehistoric environment of the Coffman Cove area.

These are some of the anticipated future results of analysis, but some firm conclusions and interpretations are already possible for the site and its inhabitants. Thirteen radiocarbon (^{14}C) dates have been run on charcoal collected in 1976, 1978, and 1979. Unfortunately there are some inconsistancies among some of the dates received, particularly for the 1979 test pits. The bottom of the site dates between 1685 and 2155 BC. This variation is expected and reflects the typical pattern of shifting occupation of sites of this type. A date of AD 520 was secured for the top of the site in an area sampled in 1978. Significantly, many of the bone tools and much of the polished slate artifact sample recovered is very similar (to the point of near identity in some cases) to implements found by archeologists working in Puget Sound and along the southern British Columbia coast. Further, there are striking resemblances between several of the Coffman Cove polished slate tools and tools found at Hidden Falls and at two early sites on the Pacific Coast side of Katmai National Monument on the Alaska Peninsula. It is important to note that the ^{14}C dates from these widely-spaced collections all fall into the same general time period of about 1000-2000 BC.

In summary, the Forest Service's work at Coffman Cove, the first noteworthy archeological research in southeastern Alaska since Robert Ackerman's research at Ground Hog Bay near Juneau in the late 1960's - 1970's, clearly suggests that the inhabitants of southeastern Alaska during the second millenium BC were apparently members of a cultural continuum which included peoples inhabiting the Pacific Coast from the Alaska Peninsula to Puget Sound.

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